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derer, having killed one sibmate, is surely planning to kill others. However, such reasoning is more appropriate in cases of sorcery than in cases of direct assault.

Among the *Hehénewa*, I was told, a man was beating his wife when his own brother, who had no apparent cause to do so, intervened. This led to a quarrel. While they were quarreling they heard a monkey howl, always an omen of the impending death of a kinsman. In alarm, each took his gun and together they went to the river to shoot the monkey. There the wife-beater shot and killed his brother, claiming that it was an accident. However, he decided he had better leave. Later that day, when a third brother learned what had happened, he set out to find and kill his fugitive brother. The police, however, learned of the shooting and induced him to find the killer and turn him over to them. This he did. The culprit spent some months in jail and was released. By that time anger had subsided and the brothers were reconciled.

Should a man kill his wife only her kin will avenge her. There is no one to avenge or punish a father who kills his children. The only example of such crimes that I have is of a madman, but it does illustrate the point. According to the account given me, this man, crazed by hunger, killed and ate his children. He then attacked his wife, cut off one of her breasts, roasted it in the fire, and ate it. No one interfered "because it was his own wife and children." The man then cut a piece from his own thigh. The people watching said, "Let him do this. It is a good thing that he should die." They watched as he then cut his throat and died.

I also learned of another example of unavenged death. An old *Bahúkiwa* man had died and the inquest named a man of a related sib as the sorcerer responsible for the death. The sibmen threatened vengeance. Some days later the alleged sorcerer innocently came to pay his respects to the dead. He was coolly received, but no hand was raised against him. When I asked about it I was told that no one felt close enough to the old man to want to avenge him. The widow was still angry, but women are not avengers even by means of sorcery.

Theft to the Cubeo means stealing food from a garden. Thieves pull up manioc tubers in the dead of night and they steal *mihí*. Both offenses are regarded as serious and incomprehensible. The theft of *mihí* is all the more culpable because it is a sacred drug. Such theft is correctly interpreted by the Cubeo as malice and is attributed only to men. If caught in the act the thief, even if a sibmate, is severely beaten or killed. Theft of objects is simply not acknowledged.